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PETEGORSKY URGES RABBIS TO DROP 'NEUTRALITY' ON COMMUNAL AFFAIRS

CLEVELAND—Rabbis this week were urged to abandon the "policy of neutrality or non-identification with controversial movements in the Jewish community."

Dr. David Petegorsky, executive director of the American Jewish Congress, addressing the national convention of the Rabbinical Assembly of America, Conservative body, asserted that "progress can be achieved only if rabbis, no less than others, will support and strengthen those movements which are seeking to achieve communal democracy."

Without mentioning by name the American Jewish committee and the Anti-Defamation League of B'nai B'rith, he urged the rabbis to oppose "those who are opposing and have continually thwarted such development."

Israel Cabinet Minister Escapes Injury in Bombing Attempt

TEL AVIV—Minister of Communications David Z. Pinkas narrowly escaped serious injury this week when a bomb exploded on the doorstep of his home, damaging house and belongings but not injuring anyone in the house. This was the second such bombing attempt within a week.

Minister of Police Behor Shitreet is investigating the incidents, said to be perpetrated by car owners who resented the Minister's order that the Sabbath be one of the two days of the week during which the use of private cars is prohibited in the nationwide fuel conservation campaign. (NJP, June 6, 1952).

Two suspects were arrested and home-made bombs were discovered at the home of one, but the bombs were different from the type which exploded at the Minister's home. The suspects are members of the Canaanite sect, an atavistic movement whose members are essentially-nativeborn Israelis who regard European Jews as interlopers and who seek a return to the ancient, so-called heroic days of Israel when Jews were presumably unhampered by religio- moral inhabitions.

Rabbi Ira Eisenstein Named RAA President

CLEVELAND—Rabbi Ira J. Eisenstein, Reconstructionist leader, was elected president of the Rabbinical Assembly of America at the national convention of the Conservative body here this week.

Void Catholic Holiday Store Closing Law

MONTREAL (WNS) — A city ordinance compelling storekeepers to close their shops on four Catholic holidays has been ruled invalid by Superior Court here.

A number of Protestant and Jewish storekeepers, including several Sabbath observing Jews, protested the ordinance when several scores of them received police summonses for being open on a Catholic holiday.

City officials indicated they do not intend to appeal the Superior Court's ruling.

A ten-day film festival, the first in Israel, was held at Mt. Canaan last week.

First Rabbis Ordained By 50-Year-Old Yeshiva

NEW YORK—Eight students were ordained by the Yeshiva Rabbi Jacob Joseph, the first rabbinical graduating class in the history of the more than 50-year-old school. The school, which is named after the only chief rabbi in the history of the N.Y. Jewish community and grandfather of N. Y. City Comptroller Lazarus Joseph, has a student body of 1,000, and a general education curriculum through high school.

Thursday, June 26, marked the 50th anniversary of The Jewish Advocate, Boston Anglo-Jewish weekly, and the 35th anniversary of Dr. Alexander Brin as editor and publisher.

Sharett Extends U.S. Visit To Work on Bond-UJA Problem

NEW YORK—Foreign Minister Moshe Sharett, in this country on a two-fold mission of collecting dollars for Israel and straightening out the Bond-UJA difficulties, has been so busy raising money that he's had little opportunity in the past two weeks to accomplish much of his second mission.

He is expected to devote part of next week, however, to bringing about some kind of unification between the Israel bond drive and the United Jewish Appeal. Now in Canada on a fund-raising tour, the foreign minister is due back in New York Friday, June 27.

Sharett came to this country May 21 and his schedule called for a one-month visit. But his presence here is so important that it has been extended for at least two weeks.

U.S. Rabbinate, Laity Dominated By Christian Influence—Charge

BUFFALO, N. Y.—A picture of American Jewish life in which both the rabbis and laymen have succumbed to the "pervasive influence of the dominant" Christian culture, was drawn here by a leading Reform rabbi—cultural anthropologist.

Rabbi Edgar E. Siskin, Glencoe, Ill., who read the second of two papers on an anthropological view of Jewish life, told the annual convention of the Central Conference of American Rabbis (Reform) that "Reform Jundaism is a classic example of acculturation."

The other paper was presented by Rabbi Maurice L. Zigmond, of the B'nai B'rith Hillel Foundation at Harvard University, who discussed the influences of other cultures on historical Judaism.

RABBI EDGAR SISKIN
'Protestant Coloration'

PROTESTANT PATTERNS

Rabbi Siskin declared that "numerous aspects of Reform followed Protestant patterns. Temple worship, temple architecture, temple organization conformed to low church conventions. The rabbi also took on Protestant coloration. His emergence as pastor, his primacy in the service, his pulpit attire, his pulpit voice, all reflected the established norms of the dominant Church."

Rabbi Siskin did not exclude Conservatism and Orthodoxy from his criticism.

He said the difference between the succumbing of these and of Reform "is merely one of speed."

CONSERVATISM IN CRISIS

"Conservative Judaism," he charged, "is now undergoing its crisis with the Sabbath and the dietary laws, and is still dodging its perennial specter, the aguna."

"Orthodoxy too," he said, "is meeting the requirements of life and present experience," ascribing the quotation to Rabbi Emanuel Rackman.

Asserting that material success has been the dominating characteristic of American civilization, Rabbi Siskin charged that the American Jew "quickly embraced the 'quantitative and materialistic orientations' of American society."

"The American Jew," he related, "appears to have accepted the popular criteria of good and evil as easily as he adopted the popular notion of good looks. His success in the market economy attests to the former. The flourishing state of plastic surgery in Jewish circles verifies the latter."

RABBINATE CAUGHT, TOO

Rabbi Siskin insisted that the rabbinate has not escaped the breakdown in Jewish values.

Referring to what some called a revival of Judaism, Rabbi Siskin said the anthropologists had a name for it—nativism.

"Nativism," he explained, "comprehends the reaction of a weaker society before the cultural onslaught of a more powerful society. Faced with despair at the chances of survival, a conscious effort is organized to preserve, reestablish and glorify the menaced culture.

'ATTACK—RESPONSE'

"Among rabbis and Jewish educators," he said, "the emphasis on more intensive Jewish living in America—'positive Judaism'—may be a reaction to the acculterative tide. How many rabbis, seeing the catastrophic drift of their congregations toward indifference, have embraced the counter-veiling program of Jewish ceremonialism, Jewish nationalism, renascent Jewish culture? How many, out of this same disenchanted mood, have lost patience with goodwill movements and Jewish civic defense agencies? This is revivalism. This is the patterened response of a culture which feels itself under attack."

Rabbi Zigmond's paper showed that in the Near East, long before the "biblical writings were begun" there abounded "almost every conceivable form of poetry and prose" in which many of the stories of the bible were related.

STRIKING PARALLEL

"From Mesopotamia came stories akin to the tales of the first eleven chapters of Genesis. From the same area, too, he continued, "came the admirable habit of regulating man's responsibilities through a series of well ordered statutes. From Egypt came a hymn to the Sun's Disc which sounds very much like Psalm 104, a tale whose plot irresistibly recalls the story of Joseph and Potiphar's wife and proverbs which have a striking parallel in the Biblical Book of Proverbs."

UGARITS, TOO

Rabbi Zigmond quoted from Meek's, "Hebrew Origins" to show that "socio-political criticism of contemporary rulers was practiced by western Semites as far back as the time of Hammurabi."

He then referred to Ugarit tablets which forced scholars to revise completely their previously held ideas about origins of early Judaism..

Referring to the effects on Judaism of Zoroastrianism, Rabbi Zigmond said they were "profound."

HELLENISTIC INFLUENCE

As for Hellenism, he refuted the popular theory that Judah the Maccabee had turned back the tide of Hellenism stopping its encroachment on Jewish culture. He pointed to Hanuka itself, a holiday begun by Judah Maccabee, which, he said, was Hellenistic, because Jews did not set up days of commemoration. He also told of new discoveries of pagan symbols over graves and houses of worship as evidences of Hellenism's influence.

The effects of Christianity and Mohammedism on Judaism were many and profound, Rabbi Zigmond declared. He scouted the belief that during the middle ages the ghettos was cut off from contact with the non-Jewish world about it. Interaction between the Jewish and the non Jewish community was continuous and had a real influence on Jewish culture.

Ask School Closing On High Holydays

NEW YORK (WNS)—A request that N. Y. public schools be closed on Rosh Hashana and Yom Kippur has been submitted to the Board of Education by the Jewish Teachers Association.

Maintaining that about 300,000 Jewish children and about 10,000 teachers are absent for religious reasons during the High Holydays, the Association suggested that closing schools would solve the religious problems and eliminate the confusion in the schools resulting from the mass absenteeism of teachers.

Rabbi Maurice Eisendrath this week was elected president for life of the Reform Union of American Hebrew Congregations.

TAFT REPUDIATES SUPPORT OF BIGOTS

WASHINGTON—Senator Robert A. Taft this week implicitly rejected the support of several notorious bigots for his candidacy for the Republican presidential nomination, a press dispatch reported.

Condemning what he called the "smearing tactics" used by some persons against General Eisenhower and California's Governor Earl Warren, Sen. Taft told a news conference he was "particularly disgusted" by a piece of campaign literature entitled" "Headlines," written by Joseph P. Kamp, eminent bigot and racist and executive vice-chairman of the Constitutional Educational League Inc. "Headlines" was distributed among the Maryland GOP delegation.

Kamp is an anti-Semitic propagandist who, with a number of other hate leaders throughout the U. S., has been conducting a racist-based campaign against Gen. Eisenhower and a number of other candidates for political office in the forthcoming elections.

Asked if any Taft organization funds had been used to finance smear attacks on his two rivals for the GOP presidential nomination, Taft snapped: "Certainly not."

Israel Seeks Admission Into Red Cross

WASHINGTON— The Magen David Adom (Red Shield of David) of Israel (counterpart of the Red Cross) has asked Americans to write to American Red Cross headquarters here asking it to support the Israel body's reapplication for admission into the League of Red Cross Societies at the International Red Cross convention here next month.

Charging that several member nations have refused to admit Magen David Adom to the international body unless it agreed to abandon the Jewish star emblem in favor of the Christian cross, the Israeli body pointed out that Red Crescent of the Moslem countries and the Red Lion and Sun of Iran were accepted as symbols by the international body, of which Iran and the other Moslem lands are members.

'Welcome Wagon' Greets New Arrivals In New Jersey Jewish Community

NEWARK, N. J.—The principle of "hachnasat orchim" (hospitality) fused with an old American pioneering hospitality tradition has perhaps been brought to its practical perfection with the Welcome Wagon of the Jewish Community Council of Essex County.

Welcome Wagon hostesses have, since 1928, under the aegis of Council staff workers, taken upon themselves the responsibility of welcoming Jewish families who move into Essex County.

The hostesses present each new resident with a pamphlet describing the activities of the council and listing the local network of health, welfare, educational and recreational services. The hostesses are also prepared to refer the newcomers to the Council and any of its agencies for services they may require.

Newcomers also receive several complimentary issues of The Jewish News, Council-sponsored weekly newspaper.

(Welcome Wagon was inspired by the Conestoga wagon of pioneering days, which was sent out to meet the westward-moving caravans. Laden with water and provisions for the exhausted newcomers, the Conestoga prairie-schooners came to be known as "Welcome Wagons").

Bar Inspection

ISRAEL MILITARY POLICE DEFY UN OFFICIALS

JERUSALEM—Israel military police last Saturday prevented United Nations officials from opening for inspection a fifty-gallon metal drum seized from an Israeli convoy three weeks ago, The N. Y. Times reported from here.

Eight men, commanded by a captain and armed with submachine guns, occupied the offices of the UN Mixed Armistice Commission Saturday morning, before UN officials were due to open the drum in the presence of Arab and Israeli representatives.

A UN officer had ordered the drum taken off the convoy for inspection June 4. An Israeli officer said the drum must not be inspected but returned to Israel. The convoy, under UN guard, was bound for Hadassah hospital, through the Arab lines.

The drum has been placed in a locked room to await a decision by Lt. William Riley, the MAC's American chief, who is on a visit to N. Y.

Housing Project Initiated

KFAR HAROEH, Israel—Ground breaking ceremonies were held Sunday, June 15, for the first housing project here by the Hitachdut Olei America (Association of American Immigrants in Israel).

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BLAUSTEIN, GOLDMAN, HELD GET NCRAC PLENUM DELAY

By WILLIAM KITAY
National Jewish Post Correspondent

NEW YORK—The long awaited exposive plenary session of the National Community Relations Advisory Committee (NCRAC) has been postponed.

The meeting scheduled for June 28-29 at Atlantic City, N. J., was to have considered action on the controversial MacIver Report plan to divide major responsibilities among agencies in the field of community relations.

Postponement came, The Post learned, after the heads of three member organizations notified the NCRAC that the plenary next weekend would conflict with a meeting of the Conference on Jewish Material Claims Against Germany of which they are also members.

GOLDMAN BLAUSTEIN
'Inconsistent . . .'

The three who signed the letter asking for the postponement were Frank Goldman, president, B'nai B'rith; Jacob Blaustein, president, American Jewish Committee and Adolph Held, chairman, Jewish Labor Committee.

TO WALK OUT

The Post learned of the postponement at the same time it learned that the American Jewish Committee had empowered its delegates to the plenary to walk out of the session, if it appeared the meeting would adopt the division of labor proposal made in the much discussed MacIver report.

A similar walkout by delegates of the Anti - Defamation League (ADL) while rumored, could not be confirmed.

The propsal that would have sparked the walkout of the AJ Committee delegation would assign to the community relations organizations major activities based on their respetive experiences and facilities.

COMMITTEE, ADL ABSTAIN

The AJ Committee and the ADL, which were sharply criticized in the MacIver report for alleged duplication of services, have strongly opposed the division of labor proposal. Both groups abstained from voting when the NCRAC special committee on evaluative studies adopted a resolution to implement the proposal. (NJP, May 23, 1952)

The Post learned from several sources that a number of NRAC executive committee members had opposed postponement of the plenum. Greatest opposition came from members representing the communities.

NOT PERSONAL AFFAIR

It was pointed out by some that several other officials of NCRAC member agencies were involved in the Conference on Jewish Material Claims Against Germany, and that these individuals had held that the plenum was an organizational and not a personal affair, and that therefore their absence from the plenum was of no importance to a meeting to which their groups had elected delegates.

Others who opposed postponement argued that while Blaustein, Goldman and Held were within their rights to request a postponement, their request was nevertheless inconsistent with the past performances of two of the individuals. They pointed out that Goldman had never attended an NCRAC plenum during the ten years the annual meeting has been held and that Blaustein had attended only one plenum and only one NCRAC executive committee meeting during the same period.

MAJORITY AGREE

Despite the expressed "unhappiness" of several members of the NCRAC executive, the majority of the committee agreed to honor the request for postponement.

Saul Kagan, secretary of the Conference on Jewish Material Claims Against Germany, told The Post that Goldman, Blaustein and Held are members of the conference's policy committee and also of the important five-man presidium of the conference.

He said that no definite date or place for the conference's policy committee's next meeting had been set because of uncertain conditions surrounding the resumption of reparations negotiations by the conference itself. He said the meeting would probably take place sometime between June 28th and July 7th and that the three men as well as others on the conference had been alerted to stand by for a call to meeting somewhere in Europe.

Israel Judge OK's Marriage Not Recognized by Religious Ministry

TEL AVIV—A District Court judge last week tossed back to Knesset for handling the sore problem of strictly religious vs. civil jurisdiction over marriage.

Sanctioning a marriage which government registration clerks had refused to recognize because it had been performed by a rabbi not recognized by the Ministry for Religious Affairs as authorized to perform marriages, Judge Binyamin Cohen ruled that according to Israel law, based on religious law, it was not even necessary for a rabbi to perform marriage, since anyone could do so.

(A marriage may be performed, according to religious law, by any Jew fully versed in all the provisions of the laws pertaining to marriage, and in the presence of two witnesses).

Judge Cohen conceded the State Attorney's argument that his decision could create anarchy with regard to marriages, with clandestine, bigamous and even forced marriages being sanctioned. He declared, however, that it was up to Knesset to pass suitable legislation.

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U. S. ZIONISM HAS FAILED

American Halutziut Is Tragic Failure

By G. M. COHEN

In 1948 a number of idealistic American Jewish and non-Jewish youth went to Israel, in good American tradition, to help her win the War of Liberation. They were content to lay down their lives, if need be and a number now lie buried in the soil of Israel. The ideal of the new nation had so inspired them, that they travelled half way across the world to fight side by side with the Israelis against the Arabs.

Before and after the war, a number of Americans, albeit not a large number imbued with the ideals of a nation founded on the ethical precepts of the prophets, went to Israel to do their share in reclaiming the land from the swamps and in helping to found a place on earth where exploitation might not be a dominant characteristic of civilization.

Like those who went to war on the side of the Israelis, these pioneers, also in the best American tradition, were motivated not by any desire for private gain, but by the highest kind of idealism.

RETURN DISILLUSIONED

Of the American soldiers, almost all of them have come back to the United States bitterly disillusioned. Of those Americans who went to the kibbutzim to live and toil, a number have stayed, but a disproportionate number have come back. Today, in a population of 1,500,000, not more than 8,000 are Americans, and this includes old and young,halutizim who are at Hasolelim, or Sasa, Kfar Blum or Kfar Darom or the one or two other colonies where any sizeable number of Americans are to befound.

In view of this tragic failure of American halutziut, a failure which may have proven extremely costly to Israel as only the future may tell, the only kind of movement now being pushed with any vigor in the American Jewish community is that of technical halutziut. Technical halutziut is nothing more or less than an employment service, like the state or government employment services in your own community. There are such and such jobs in Israel, the pay is this much, and because housing is an insurmountable problem in Israel, housing is assured also.

SOUNDS FINE

This all sounds very good on paper. Israel needs the Americans, the Americans are not coming because of the uncertainties about work and a place to live, so now all these difficulties are removed. Americans will come, some will stay, and in this way Israel will receive an influx of people with the industrial and technical knowhow she so desperately needs.

It is almost a shame to prick such a pretty bubble. But for the sake of avoiding another debacle like that of agricultural pioneering, the facts must be told.

If men and women possessed of the highest idealism could not remain in Israel, if people who were ready to lay down their lives returned to the U. S. disillusioned, then how is it expected that those who are going principally, if not entirely, because of the prosaic reason of a job and place to live, will remain.

REASONS FOR RETURN

Now there are many reasons, and each different, advanced to explain why Americans have returned from Israel.

The moral climate in Israel today is very low. An American going to Israel today, and undergoing the hardships that now envelop almost every phase of life there, might be willing to see it through if the people about him were all sacrificing equally for the great ideal of the Jewish state. But if he meets with grumbling, finds the black market a routine part of daily life, is confronted with the evils of the worst kind of politics and finds that equality of sacrifice has gone the way of many other Zionist ideals, what will be his reaction — when he finds so many are engaged in the human endeavor to amass wealth, why should an American, who can take the next boat home, become a martyr!

FEW REPLACEMENTS

As a result Americans are leaving the kibbutzim. Not all by any means, and not even a majority, but in a situation where every person is so valuable, and especially an American, this is bad. When, on top of this, no replacements are coming from the United States, then unless there is some force which either arrests the trend, the small but hopeful beginnings of a contingent of Americans joining Jews of the world in the glorious Zionist experiment will be enveloped and lose its identity.

As I have written, I spent hours talking with American halutzim, some of whom I had heard about, and some of whom I had had some correspondence with. They barred no holds. They were discouraged with the American Zionist leadership and with American Zionist organizations. When I asked them, all answered, without exception, that the project of technical halutziut was merely rationalization on the part of those Zionist leaders who had never really been sincerely sold on haluziut and now were looking for some other slogan to get them out from under the onus of its failure.

HASHOMER HATZAIR

Only one group of Americans were continuing to send American pioneers to the kibbutzim, and they were Hashomer Hatzair, who are left wingers aligned with the Mapam, which as you know is attuned not to the West, but to the Kremlin. The Israelis mince no words; they call them Communist sympathizers and fellow travellers, but I still have my reservations before I can be so diadactic in this connection.

Hashomer Hatzair is continuing to send young Americans to Israel, to Mapam kibbutzim of course, and they are sticking. Why do they stick? They stick because they see Israel as a place where the revolution is or may actually take place—I mean the revolution whereby the "communist" ideal of equality for all is actually implemented. In other words, they may be Zionists secondly, and imbued with the ideals of collective enterprise first.

If they see Israel degenerating, they will remain strong spiritually and otherwise, because then they are nearer to their goal. Because this is what they have been taught. That first there must be revolution and a breakdown of the economic system, then collectivism can really be put into effect.

HALUTZIUT IMPOSSIBLE

As for myself, I am convinced that for the time being, haluziut, like American investments, is well-nigh impossible. For a year or two, Israel cannot expect young American Jews in any large number to come over to throw in their lot. It is just too difficult.

When Israel has steadied herself and passed through this stage of disorganization both economic and spiritual, then Americans who will come over will find a spiritual environment which they have a right to expect when they go to Israel from America.

MUST STOP TOYING

For the time being, the Zionist organizations, especially the ZOA and Hadassah, must stop toying with the idea of haluziut, and enter into the movement seriously. In Israel, the American halutzim said to me that the test of sincerity in this respect is a willingness to come and live in Israel by those leading the haluziut drive.

I am ready to go along with this. The Israelis don't expect these leaders to come this year or even next year, but they must aim at eventually coming to Israel to pitch in and help there, on the spot.

EDUCATIONAL CRUSADE

After the sincerity of the leadership of halutziut in the U. S. is established, the next step is to start a vast educational crusade to win the American Jewish community to the concept that personal halutziut is the highest form of consecration to the Zionist ideal, and at one and the same time, the highest kind of Americanism.

Once this view permeates the American Jewish community, the rest will be easy. By then, Israel should be on an even keel morally and the Americans will be able to take their proper places in the ranks, contributing their share to the rebuilding of the Jewish state.

Earlier I referred to the tragic failure of American halutziut. I did not hear this view expressed, but I have the feeling that had the U. S. Jewish community made a fair contribution to the cause that is Israel, the crisis both in the Kibbutzim and in the cities might now either be not so severe or perhaps averted even entirely.

AMERICAN STMINA

Americans, unlike the Isralis who come from a European background, have a stability and a stamina to weather hardships and change, to take a beating and then come back for more, to win with a last minute home run, to keep fighting even after all seems to be lost.

An American is accustomed to losing an election, and not thereby determining that all is lost.

The American system may not be an advance over the Israeli system, which is like that of other European countries, but it certainly has more stability.

(Continued on next page)

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REFORM LEADER OKs SCA BID TO TAKE ON INTERFAITH WORK

By BEN GALLOB
National Jewish Post Correspondent

NEW YORK—The Synagogue Council of America (SCA) last week addressed to the National Community Relations Advisory Council (NCRAC) a discreet bid for supervision of inter-faith activities in any revision of Jewish civic defense inspired by the MacIver Report.

Involved in the proposal, The Post learned, was settlement of a dispute on the issue between the SCA, which represents nationally the three wings of American Judaism, congregational and rabbinical, and one of its constituent bodies, the Union of American Hebrew Congregations (UAHC) the Reform body. The UAHC had been suggested by the MacIver Report as the appropiate body to handle interfaith work.

KRAMER

The bid was seen in a resolution adopted last Wednesday at the annual meeting of the SCA, and in a statement by Rabbi Simon G. Kramer, who was reelected SCA president at the meeting. The UAHC delegate approved the resolution.

In the resolution, the SCA expressed "to the forthcoming plenum of the NCRAC its conviction that inter-religious activities shall be carried on in the United States only by religious bodies." The NCRAC coordinates nationally the work of all Jewish civic defense agencies.

MENTION SCA

Rabbi Kramer told The Post that, in connection with the report by Prof. Robert M. MacIver, Columbia University sociologist, the SCA "has been mentioned by a number of Jewish organizations and local Jewish community councils in connection with the general program of interfaith work. These problems have not yet been resolved but we are confident the American Jewish community will find a way towards continuing interfaith activities in a manner and through such organizations as will reflect dignity upon the religious Jewish community of this country."

Rabbi Kramer's cautious language recalled the dispute last year over a recommendation by Prof. MacIver that the UAHC take over all interfaith work as one step in his proposals for a sweeping reorganization of the entire fild of U. S. Jewish civic defense. Prof. MacIver suggested that the UAHC seek to include other religious groups "either through the Synagogue Council of America or by any oeher means that may be deemed feasible."

UAHC WAS EAGER

The UAHC promptly responded that it was ready and eager to follow the recommendation but that it felt that the SCA was not qualified for any role because each of its six constituent organizations can veto any SCA program.

SCA officials were reported then as being bitter over Prof. MacIver's attitude and even more bitter about the stand of the UAHC, arguing that Conservative and Orthodox Jewry would reject overall control of interfaith work by a Reform body. (NJP, Oct. 12, 1951).

QUESTION DROPPED

In the controversy which followed publication of the MacIver Report, involving some still smouldering threats by the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, the question of which organization should handle interfaith work has temporarily dropped out of the limelight.

The next plenum of the NCRAC is scheduled to take action on implementing at least some phases of the Report and the SCA resolution was understood to have been passed with that fact in mind.

UAHC APPROVES

Rabbi Kramer's reference to support for the SCA's claims from local Jewish community councils highlighted the fact that the 27 JCC's which are NCRAC members have taken positions in favor of thoroughgoing implementation of the MacIver Report. Their support for the SCA claims would be significant if the NCRAC does move toward effective implementation.

The Post learned that a lengthy executive session of the SCA preceded the meeting at which the resolution was adopted and that the UAHC, through its president, Dr. Maurice Eisendrath, approved the resolution. In so doing, it was understood, the UAHC was abanding its claim to the interfaith assignment.

Greek Rabbi, Family Become Christians

ARTA, Greece—Rabbi E. Baruch, his wife and two daughters have become converted to the Greek Orthodox religion. Bishop Serapheim, who performed the conversion ceremony, tried to dissuade Rabbi Baruch, whose father also was a rabbi, from embracing Christianity, the Jewish Chronicle of London reported. Only 56 Jews today live in Arta, which before the war had a prosperous Jewish community of nearly 400 members.

Failure of Halutziut

(Continued from preceding page)

I have heard the charge to which I gave little credence, that if the General Zionists were to win the election, whenever the next one will be held, the Histadrut would call or go on a general strike the next day. This is nothing more or less than civil war, because it would be a mass strike against the government, which is what insurrection is.

Now I don't believe that the Histadrut is that immature that it would take such action, but in the U. S. it is entirely unthinkable that because the Democrats won an election, the Republicans would then do anything but exhaust the vocabulary of explectives and then begin to work towards next election day.

We will never know the damage done to Israel by the failure of American Zionism to develop a sizeable halutziut movement. But failure it is, and this new fanfare over technical halutziut is close to fraudulent. This does not mean that technical halutziut should be abandoned, or that any other possible source for sending young Americans to Israel shoulld be given up.

Far from it. Just the opposite is true. But it does mean that if those sponsoring the drive for technical halutziut consider it their major effort, then the beginning of a real halutziut movement will be just that much more delayed.

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NAMES IN THE NEWS

You Can't Tell A Cleveland Rabbi Without An Annotated Scorecard

KLEI KODESH (Jewish synagogue workers) who plan to go to Cleveland had better watch their names, a man who learned from bitter experience warned last week. Rabbi Samuel Silver, former assistant rabbi at Cleveland's Euclid Avenue Temple, and columnist for The National Jewish Post and The Jewish Review and Observer of Cleveland, related, in his Review and Observer column, that it all started when the Park Synagogue engaged a cantor named Kanter. Then Park's Rabbi Armond Cohen's assistant was was Rabbi Jack Cohen. The confusion was further confounded, Rabbi Silver continued his burden. "When I was ordained, I was the only Reform rabbi in the U. S., aside from Dr. Silver(Abba Hillel), with the name of Silver. And where did I have to come? To Cleveland. (Where Dr. A. H. is spiritual leader at The Temple). And Rabbi Silver would receive Rabbi Silver's telephone calls and messages, while Rabbi Silver's mail and telegrams would be sent to Rabbi Silver. Still worse, continued Rabbi Silver (Samuel), "Rabbi Julius Nodel, who had served as Dr. Brickner's assistant, became Dr. A. H. Silver's assistant and I succeeded Nodel. This contretemps was so enchanting tthat one Jewish organization staged a skit entitled "Who's Nodel?" along the lines of the famous "Who's on First?" Who's Nodel, one person asked, and the reply was that he was Silver's assistant. No, he's Brickner's assistant, was the reply. Impossible, Silver is Brickner's assistant, came the retort . . ." And when Rabbi Silver (Samuel) considered changing his name to Silverman, along came to Cleveland's Suburban Temple Rabbi Myron Silverman. But Rabbi Silver's difficulties will not end with his departure from Cleveland, for "recently the ranks of the Reform rabbinate have been augmented with two more Silvers (Daniel, son of Dr. A. H., and Howard, a nephew, who assists Rabbi Solomon Freehof in Pittsburgh). And another Brickner has been added, too (Balfour, son of Dr. Brickner).

RABBI A. H. SILVER
Who's on First?

TWO American girls, at least, were not rendered overbuoyant by the perhaps too, too, gallant approach of European men to romance. Mildred Ann Cohen and Rhoda Marcus, of Hartford, Conn., reported the Associated Press, on their return from a European jaunt sighed with relief that they had turned down ten proposals of marriages in Europe. The proposals were in six languages, Mildred and Rhoda reported, but the gestures—on swain tried thumping his manly chest—the flowers, perfumes, tears and hand-kissing, were in the too clearly comprehended universal language of romance, and the girls' universal answer was, Nay, ten times nay. They prefer the frank American approach "by a magnificent margin," the girls explained.

Names and Notes

AT a dinner Sunday, June 22, in honor of Leo Pevsner, Chicago communal leader who has sold nearly $500,000 in Israel bonds, 500 of Chicago's Jewish leaders bought $100,000 worth of bonds . . . Norman Schanin has resigned as national executive director of Young Judea effective this autumn, to accept the educational directorship of the Forest Hills, N. Y., Jewish Center, whose spiritual leader is Rabbi Ben Zion Bokser . . . Dr. Lester Asheim has been named dean of the University of Chicago Graduate Library School . . . Seldon M. Kruger, Newark, N. J., chairman of the National Jewish Youth Conference, will be one of four American delegates at the World Assembly of Youth to be held August 2-10 in Dakar, Senegal, French West Africa . . . Roy M. Cohn, 25-year-old confidential assistant U. S. attorney, active in B'nai B'rith, and the N. Y. Federation of Jewish Philanthropies and United Jewish Appeal, was honored by the American Jewish League Against Communism.

PEVSNER

With the Rabbis

RABBI EDWARD M. Tennenbaum has been elected spiritual leader ofthe West Philadelphia Jewish Community Center, the pulpit formerly occupied by the late Rabbi C. David Matt . . . A daughter, Dvora Alesa, their fourth child, was born to Rabbi and Mrs. Meyer Greenberg, College Park, Md. . . . Rabbi Abraham J. Levy has been awarded a life contract at Congregation Brith Israel, Philadelphia, whose spiritual leader he has been since its inception 30 years ago . . . Rabbi William Berkowitz, Philadelphia, upon his ordination this month by the Jewish Theological Seminary was named assistant rabbi at Congregation B'nai Jeshurun, N. Y., whose spiritual leader is Rabbi Israel Goldstein.

Rabbi David J. Susskind has resigned as spiritual leader of Euclid Jewish Center, Cleveland . . . Their first son, David Phillip, was born to Rabbi and Mrs. Bernard Baskin, Hamilton, Ontario . . . Rabbi and Mrs. Hyman Heifetz, Boston, will leave for Israel in the fall, where Mrs. Heifetz will study at the Hebrew University on a scholarship she won upon her graduation this month from the Hebrew Teachers College in Boston . . . Rabbi Joseph L. Fink, Buffalo, N. Y., and Rabbi Barnett Brickner, Cleveland, were elected president and vice-president respectively of the Central Conference of American Rabbis . . . Rabbi Nandor Fruchter, Indianapolis, is being honored on his tenth year with the Central Hebrew Congregation . . . Rabbi Johhua Linndenberg is new spiritual leader of the Madison Jewish Center, Brooklyn,N. Y.

REPORT FROM HOLLYWOOD

KIRK DOUGLAS SLATED FOR LEAD IN MICHAEL BLANKFORT'S 'JUGGLER'

By SHIMON WINCELBERG

ALL THE interesting casting news this week comes out of Columbia. For one thing, Kirk Douglas is set for the title role in "The Juggler," the Michael Blankfort story about a German refugee in trouble with the Israel police. Production is to start some time in August.

The part of the Israeli heroine has not yet been cast, though some awfully likely prospects have already been interviewed for it.

And Maurice Schwartz of the Yiddish Art Theatre has just been announced for one of the leading character roles in the Rita Hayworth picture, "Salome, The Dance of the Seven Veils."

Schwartz, in a beard, will play the part of Ezra, counsellor to King Herod (Charles Laughton).

WINCELBERG

BARUCH Dienar, whose new Israel film, "Two Thousand and Three," is about to go into national circulation under the sponsorship of Israel Bonds, recently won a pair of new honors with his last picture "Tent City."

The National Council of Audio-Visual Materials gave it its first annual award for the "outstanding film of Jewish interest."

In presenting the award, N. Y. Supreme Court Justice Henry Clay Greenberg called it "a beautiful and moving visualization of the greatest drama of our time."

"Tent City" also won the "First Award in the Jewish Religious Section" at the 2nd Annual Film Festival of the Film Council of Greater Boston, in May.

LAST FRIDAY the 13th, twenty-five movie industry leaders were invited by Sam Goldwyn to have lunch with Moshe Sharett. The discussion across the coffee cups was to have concerned Israel Bonds.

APPROXIMATE and private quote by a gentile prominently associated with the cultural and political life of L.A.:

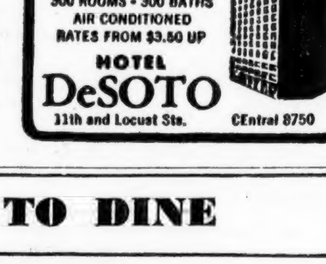
"The trouble with the movie industry today is there are too many gentiles in it . . . In the old days it used to be a lot more liberal."

It's a nice sentiment, but I'd hesitate to endorse it without some strong reservations.

A NEW TV commercial for Betty Crocker's "Crustquick" first introduces its pie-baking June-bride, Elaine, under a hupa where a rabbi has just gotten through splicing her to a boy with a yarmulke.

In contrast, a company by the name of Fradelis in Beverly Hills, which manufactures fast-frozen Cheese Blintzes, describes these as a "Viennese delicacy, similar to French crepe suzettes."

OF THE $240,00 spent by the L.A. Bureau of Jewish Education during the 1950-51 season, 25% went to the schools in the form of supervision, audio-visual aids, and assistance in the development of music, drama and dance activities, all of which happen to be in particularly good hands locally.



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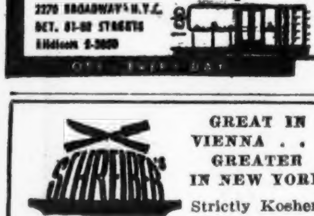

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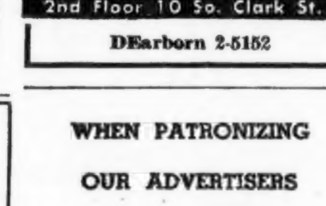

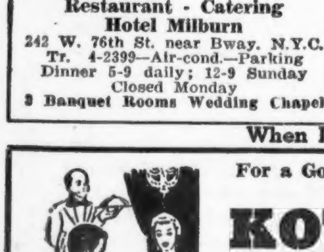

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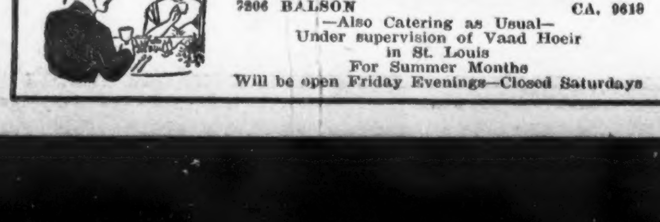

WOMEN'S VIEWPOINT

YOU CAN KEEP BROOKLYN BRIDGE—THIS MAN OWNED GRAND CANYON

By HELEN COHEN

THOSE WHO have dealt humorously with the subject of the ownership of the Brooklyn Bridge may find the following information, based on reliable authority, hard to swallow.

The Grand Canyon was, for a time, solely the property of one Solomon Barth (1842-1928), one of the unsung Jewish pioneers in America's trek to the West.

HELEN COHEN

How did he get it?—in a bona fide trade with the Navajo Indians.

Because Marian Sackler Lamont, a student of American history, has taken the trouble to trace his path, we see emerging the picture of a bold adventurer who made a definite contribution to the building of the West, and who remained ever loyal to his Jewish heritage.

In her account in the June Jewish Spectator, we learn that Solomon Barth, at 13, came with his uncle to America, joined with a group of Mormons in their journey to Salt Lake City (this is 1855) and then crossed the Great Divide to work in another uncle's store in California for three years.

At 17 he "got himself a freighting team and set out on a hazardous journey over unfamiliar desert country to Tucson, Arizona," where desert heat, poor roads and ambush by Indians had to be reckoned with.

AFTER WORKING FOR OTHER JEWISH MEN IN TRADING posts in gold-mining towns, Barth persuaded an old friend, Aaron Barnett, to do some "real trading" with the Indians. He also undertook at the same time to carry the United States Mail through "dangerous Apache counry."

He became friendly, during the many years of trading with them, with the Indian tribes. Mulford Winsor, Director of the Department of Library and Archives, Phoenix, Arizona, wrote to Mrs. Lamont that Barth "was undoubtedly looked upon by (the Indians) with great reverence."

The January, 1929, Santa Fe Magazine carried the story of his ownership of the Grand Canyon, his title to it having been recognized by the Navajo tribal chiefs.

His youngest son, Maurice, who became Assistant Attorney General of Arizona, wrote to Mrs. Lamont last year of his father's "connection with the Jewish community and the faith, and this he kept all his life."

IN RESPONSE to an item in which I had mentioned that a newspaper announcement of a bar mitzva ceremony had not seemed phrased quite right (it stated in effect that the boy would "hold bar mitzva services for the congregation . . .") comes a letter from a Philadelphia rebbetzin enclosing a copy of their invitation:

"Rabbi and Mrs. Jerome Labovitz cordially invite you to worship with them at the Sabbath morning services during which their son, Judah Isaiah, will be called to the Tora as a bar mitzva."

Baptist-Jewish Group Gives Funds To JWF

SAN FRANCISCO (NJP)—A new kind of Jewish, non-Jewish relationship is developing at the Baptist-Jewish Friendship Circle, where whatever collections are received are turned over to the Jewish Welfare Fund.

The Rev. Franklin E. Hamby told The Post that the group is definitely not a proselytizing organization.

Dr. Hamby's Hamilton Square Baptist Church has been holding frequent meetings at which he has shown United Jewish Appeal films, and his sermons have frequently urged support of the United Jewish Welfare Fund by non-Jews.

"I believe a Christian minister can do no better service than help this new nation that has opened its doors to the oppressed and the needy from wherever they come," says Dr. Hamby. "I only feel that I am doing what any good Baptist should do. It's my duty as a man of God to help in breaking down anti-Semitism, of which I've heard far too much during and after the war."

Rabbi Samuel Silver Resigns

CLEVELAND—Rabbi Samuel Silver has resigned as assistant rabbi at the Euclid Avenue Temple, whose spiritual leader is Rabbi Barnett Brickner. Rabbi Silver, a National Jewish Post columnist, is expected to assume the editorship of a national Jewish periodical.

YOUR NAME

● *Conducted By*

N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Kraushaar

● Dear Mr. Pearlroth:

Our family name was originally Kraushaar. We came from Prussia, Will you tell us what our name means?

ELIZABETH KRAUS

Chicago

KRAUSHAAR is a German word meaning "Curly Hair." However, as a Jewish family name it is a synonym of Cohen. There was a popular belief in Eastern Europe that Cohanim were by nature hot-tempered and irrascible. It happens that in the German vernacular "Kraushaarig" means not only "curly haired" but also "hot-tempered." That is the reason that not infrequently a Cohen assumed the name of Kraushaar. It is a pleasant variant based on a humorous nickname.

★ ★ ★

Lukacher

● Dear Mr. Pearlroth:

Please tell me the meaning of the family name Lukacher. My uncle came from Bessarabia.

J. LIPMAN

New York

LUKACHER is a family name of geographical origin. It is derived from the name of the town of Lukacz or Lokacze in the District of Czarnikau in what was formerly German Poland. The meaning of the geographical name is "Bow-shaped" or "Semi-circular." The original bearer of the family name was probably among those who were obliged to leave German Poland when it was annexed by Prussia in 1772. Many migrated to Russian Poland; others settled in Turkey of which Bessarabia was then a part.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

DIFFERENT WAYS with fish, canned or cooked:

FISH LOAF

Number 1

1 tablespoon butter
1 tablespoon flour
1 cup hot milk
salt and pepper
2 cups cooked or canned fish, flaked
2 eggs, beaten
1 cup soft bread crumbs
1 pickle, chopped
1 hard-cooked egg, chopped
3 tablespoons chopped parsley

Make a White Sauce of the butter, flour and milk. Add salt and pepper. Add remaining ingredients, and mix well. Pour into a buttered baking dish or mold. Place in a pan of boiling water in oven, and let cook at 350 degrees for an hour. Unmold. Serve hot or cold.

Number 2

2 cups cooked or canned fish, flaked
2 cups soft bread crumbs
2 eggs, beaten
¾ cup milk
salt and pepper
1 tablespoon onion, chopped fine
1 teaspoon lemon juice

Mix ingredients well, place in a buttered loaf tin, dot mixture with butter, and bake at 350 degrees for 45 minutes or until loaf is firm and browned.

FISH OMELETTE

2½ pounds fish, cooked
3 large tomatoes
salt and pepper
1 teaspoon celery, chopped fine
2 teaspoons parsley, chopped fine
1½ tablespoons onion, chopped fine
3 eggs, well-beaten

Boil or steam the fish and shred the flesh. Peel the tomatoes, and dice small. Mix all ingredients well with shredded fish, lace in a greased pan, and bake in oven at 350 degrees until well browned.

FISH SOUFFLE

Number 1

3 tablespoons butter
4 tablespoons flour
1 cup hot milk
salt and pepper
3 or 4 eggs, separated
1 cup cooked or canned fish, flaked

Make a White Sauce of the butter, flour and milk. Add salt and pepper, let cool, beat yolks of eggs and add, add fiish. When sauce is cold, beat whites of eggs, and fold into creamed fish. Pour into a buttered baking dish, and bake in oven at 350 degrees for 30 to 40 minutes.

Number 2: with Peas

3 tablespoons butter
3 tablespoons flour
½ cup hot milk
salt and pepper
3 eggs, separated
1 cup cooked or canned fish, flaked
½ cup cooked peas

Make a White Sauce of the butter, flour and milk. Add salt and pepper. Beat yolks of eggs well, place in a dish, and gradually pour the hot sauce into the beaten yolks, stirring well. Add fish and peas, beat whites of eggs well, and fold into mixture. Pour into a buttered casserole, and place casserole in a pan of boiling water in oven. Let cook at 350 degrees until done.

Split Looms In Hapoel Hamizrachi

JERUSALEM—Possibility of a split in the Hapoel Hamizrachi (religious labor) party with at least a powerful element of the party breaking away to join His tadrut (Israel's Mapai-dominated labor federation) loomed this week, as the party prepared to hold its internal elections.

Lamifneh, left-wing faction of the party which favors entry of Hapoel Hamizrachi into His tadrut as an independent political party, is making a strong bid to take over the party leadership in the forthcoming elections.

Led by Dr. Yosef Burg, Minister of Health, and Moshe Una and Michael Chazani, members of Knesset, Lamifneh seeks closer alignment with the country's labor elements, preferring to work within labor ranks to promote the religious viewpoint. The present party leadership, headed by Moshe Shapiro, Minister of the Interior, gives primacy to the party's religious platform.

Hapoel Hamizrachi was the strongest party in the former religious bloc, and in the last elections, when the religious parties put up separate slates, it polled a majority of the religious vote.

Joseph Linton, former Israel Minister to Australia and New Zealand, has been named first Israel Minister to Japan.

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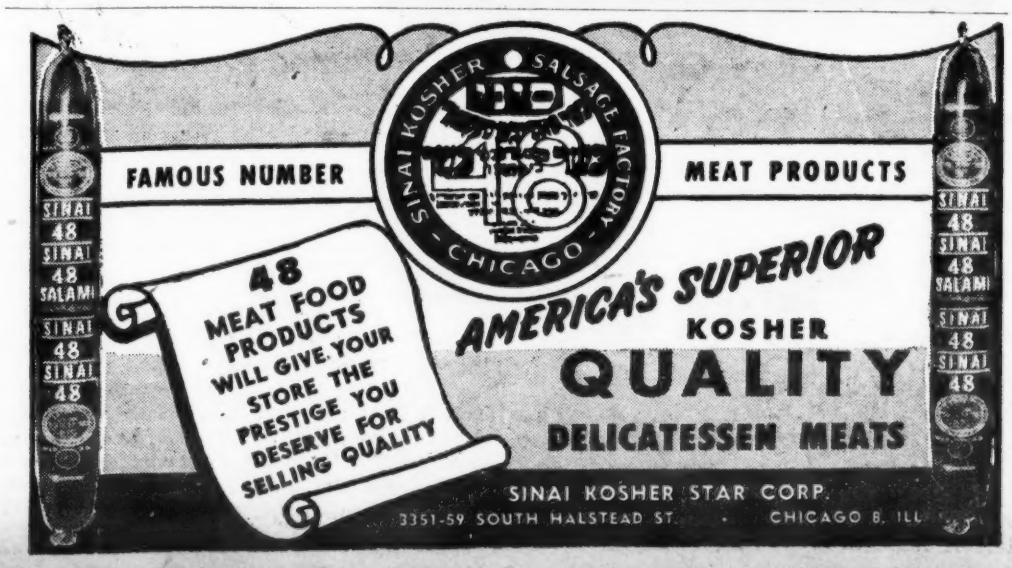

The Rabbis and Criticism

THE PAPER delivered by Rabbi Edgar E. Siskin, of Glencoe, Ill., to the convention of Reform Rabbis, showing where the rabbinate and the practice of Judaism today in America have both fallen prey to dominant Christian religious practices and mores, was off balance.

But so were the attacks unleashed on him, and to a lesser degree, on Rabbi Maurice L. Zigmond, who delivered a complementary paper. Their subject was anthropological aspects of Judaism, tracing the effects on Judaism of its contacts with other religions and peoples.

Rabbi Siskin made the unscientific mistake of painting a picture that was all black. His rabbis almost without exception adopted the marketplace ethics, placed salary above almost every consideration, lost the faculty of study, were ambassadors to the non-Jews, and had as a whole succumbed to most of the vicious practices of commercialism.

In other words they had abandoned the high ethical practices traditionally associated with the rabbinate.

The answers made to Rabbis Siskin and Zigmond compounded their errors.

If the rabbinate were not so insecure, it could easily absorb criticisms such as Rabbi Siskin delivered, and place them in their proper context, answering them, of course, but not with mere denials. The way to answer an accusation is to document it, and no doubt answers which will do exactly this will be forthcoming.

In another critique of the rabbinate, that of Rabbi Charles Shulman in The Reconstructionist, who by coincidence was succeeded in the pulpit at Glencoe, Ill. by Rabbi Siskin, the charges are more scholarly. The ills of the rabbinate, the fact that they have succumbed to the prevailing moral and ethical decline, are attacked no less vigorously, but more maturely.

Rabbi Shulman's paper was suggested by one by Rabbi David Polish of Evanston, Ill., in which the Jewish laity was scored, and justifiably so. Rabbi Shulman's burden was that the rabbis were equally, if not considerably more at fault than the laity. He laid the blame for the low state of Judaism at the feet of the pulpit, where no doubt it properly belongs.

Such self examination both of and by the rabbinate and of and by the laity can be most helpful. But the tone, and the tone of the responses, must be such as to avoid sensationalism if they are to be as helpful as they might.

Let those criticized not lose their sense of perspective.

There have not been lacking times in Jewish tradition when even God has been challenged.

Dancing and Sports on The Sabbath

FROM a standpoint of Reform's attempt to divest religious observance of the many encumbrances that grew up about them during the ages, one can hardly take exception to Dr. Israel Bettan's report aproving of many activities which have been considered taboo on the Sabbath.

Among these are dancing and sports. (NJP, June 20, 1952).

"The principle that fences must be built around the law," said the Hebrew University professor, reporting for the Reform Responsa Committee, "which has led to the enactment of countless precautionary regulations, is a principle that we of today must repect in the interest of a saner observance of the Sabbath."

Rabbi Bettan proceeded to show that the traditional Sabbath injuctions sought cessation from regulation week-day activities, mostly those connected with earning a livelihood.

In stopping where he did Rabbi Bettan may be doing a disservice to Judaism, despite the fact that it is understood that his Responsa Committee is only a part of the apparatus of Reform Jewry in the U. S. and was merely answering questions put to it.

Reform has explored the origin of many Jewish rituals to find why they were incorporated into religious observance. The wearing of hats at servcies, the playing of the organ, mixed seating all have been subjected to the searching inquiry of Reform.

The guiding rule in decisions on these practices has been their meaningfulness for Jews of today. Reform is not opposed to ritual as such. In fact it has added ritual to its practice.

So too is it possible that there is nothing at all wrong with fences. A fence around the law may be extremely valuable.

What fences we have today may not be doing the job that fences should be in protecting the property so another kind of fence may be necessary. But merely doing away with the fences may be worse than keeping the old fences.

If observance of the Sabbath in the Jewish community were at all widespread the fences could be removed with little fear that the idea of the Sabbath might be undermined completely.

Timing is all important, as any scientist, or even athlete for that matter understands. Some heed to timing might be very salutary, not alone by Reform but by Conservatism too, which is currently making considerable change in its practices.

Summer Services

THE LARGE number of congregations who are conducting religious programs right on through the summer is another sign of religious reawakening in the American Jewish communities.

This is not to say that ipso facto because a service is scheduled Jews are becoming more religious. Not at all.

But it is to say that the spiritual leaders of the Jewish community have come to the realization that they are not being consistent when they close up their pulpits and take off for vacations which extend sometimes all through the summer.

When the rabbis begin to respect religion, then the Jewish community will begin to accord it a more important place in their lives. But as long as rabbis considered Judaism as a religion of convenience, little more could be expected of the laity.

Ten years ago, even five years ago, it was almost unthought of that services should be continued week in and week out, whether in December or July.

Today, and more so in the next year or so, it will be difficult to find the synagogue which does not conduct a regular schedule of summer services.

We venture that the Jewish community will respond. Reports from many rabbis indicate that this is exactly what is hapening. Little by little, American Judaism is becoming of age, and most certainly this keeping of the doors open during the summer is a positive step in the right direction.

Fine Reaction of U.S. Jews to Compulsory Loan

THE REACTION in the United States to the necesasry 10 per cent compulsory loan imposed by Israel on all savings and money in circulation has been excellent.

The U. S. Jewish community can even be said to view the move as a sign of Israel's insistence that she is asking her citizenry to make all possible sacrifice.

The entire matter proves the contention of this paper that Israel has been doing herself a disservice by attempting to withhold from the Jewish community the true nature of her economic situation.

The Jews of the U. S. cannot be expected to provide aid for the emergency Israel is facing, if they are unaware of the dire urgency.

The U. S. Jewish community has matured rapidly in the past few years, because the nature of events in the Jewish world demanded it. A mature community can understand why Israel is facing bankruptcy, a mature community will devise means of coming to Israel's rescue.

Those who may have feared that exposing Israel's plight might have affected the sale of Israel's bonds, have too little faith in the American Jew, not to mention the fact that certain safeguards in the terms of the Israel bonds are assurance that these investments are sound and will be repaid when they fall due.

It must be of considerable moral support to Israel to know that it can take all the financial steps it feels necessary to meet the exigencies of the moment without affecting the sale of bonds. In fact, if anything, the need should spur the sale, and at the same time result in a considerable upsurge in giving the United Jewish Appeal.

THE EDITOR'S CHAIR

IN A conversation to which we were recently a party, the view was expressed by an Israeli official now in the U.S. that in a matter of fifty years or less there would be two distinct divisions in the Jewish people—Jews and Israelis.

As a support for this contention, the Israeli explained his marriage to a non-Jew. He said it never occurred to him there was anything out of the way in his marriage. Yet he knew that in many Jewish families in the U. S. a mixed marriage would be considered a catastrophe.

We use the term mixed marriage advisedly, since he had not asked his bride to become converted to Judaism. (Intermarriage differs from mixed marriage in that in the former, the non-Jewish mate is first converted to Judaism). He doesn't think this necessary. He is an Israeli and now she will be an Israeli. He is not religious. He is of a third-generation Israeli family which has not known religion for at least that long.

THE VIEW THAT THE JEWS of the U. S. and the Jews of Israel would drift apart is not new. We have quoted Golda Myerson as expressing the same fear, and of course it has been a matter of debate and conjecture in Jewish circles for some time.

But Golda Myerson seemed to view the matter from an economic angle, if we remember correctly. She felt, we seem to recall, that Israel was developing into a socialist economy while the U. S. Jewish community was naturally capitalistic.

There is no question but that developments in Israel, following, as they must, their own course, will in many ways differ from those pursued by the Jews of the United States. It is possible that there will be estrangement. There will be periods when the two Jewish communities, especially in the next generations will be even far apart.

BUT EVENTUALLY THE situation will be come stabilized and the relationship be a fruitful one for both communities. Providing of course, that there is a common development in Judaism.

If the irreligion of the Israeli official I quoted remains dominant in Israel, while the U. S. Jewish community continues to develop religiously, then the cleavage could become permanent, at least as far as things in this world can be permanent.

But we are not in the least worried. We believe in permitting time to take care of these problems, meanwhile making every effort to build the bridges between the two communities you hear so much talked of.

* * *

BEN PRINCE thought he recognized a familiar face when Mr. and Mrs. Sam Grumet of New York, walked into the dining room of the King David Hotel in Jerusalem. He turned to me and said "I'm certain I know that fellow," and just then his memory clicked. He said, "that's Sam Grumet."

He had met Sam some twenty years before through their mutual friend Bill Miller, of Indianapolis.

But I had a connection with Sam too. His daughter, Phil, had married Norman Shavin, who worked for The Post in St. Louis and in Louisville, and who is now dramatic critic for The Louisville Times. All of this came out while we waited to be served.

I could have mentioned Sam on the basis of the above, but I told him that he'd have to join the Zionist Organization of America, so I could boast about having signed up a new member while in Israel, if he wanted to get his name into The Post. Which he was happy to do.

I wonder if anyone else has ever duplicated this feat.

* * *

I HAVEN'T mentioned Ray Sussman, who was so very helpful on our trip to Israel. Ray, years ago, used to work for me, doing odd jobs around the office in Indianapolis. His parents Mr. and Mrs. Max Sussman, and sister, Sarah, are fine people and well-loved in Indianapolis, and lived in Israel for about five years in the 1930's.

Ray was active in IZFA, the Intercollegiate Zionist Federation of America, and at one time did some work as a member of its staff. He returned to Israel after getting his college degree at Northwestern, I believe, and has been there for the past six or seven years or so.

When he had been in Israel for only a short time, he wrote either home or to me complaining about the plainness of Israel girls. He said any Jewish girl in Indianapolis would be like a beauty compared to Israeli lasses. It made a nice feature for The Post.

Fortunately a man's opinion when he is under twenty are not held against him, for Ray is squiring as personable and shapely an Israel girl as we were to see. She would take no back seat to any Indianapolis girl, I can assure you.

Her name is Naomi, and she is a stubborn Sabra. She would not answer when we spoke to her in English. It never was clearly established whether she could or could not understand English, but once, when someone in the group complimented her, she lit up like a rose in bloom, so she either reacts to compliments or just understands the words "pretty and beautiful."

But it makes a better story to say that as a Sabra, she felt all Jews should speak Hebrew, and that's where we'll let this piece end, except to say that Ray has a fine little shop in Jaffa where he sells household utensils, gifts and other items, and is one of the Americans who are doing their full share in the upbuilding of Israel, even if he isn't on a kibbutz or isn't a technician or scientist.

Jews Allowed To Leave Libya, But Can't Return

TRIPOLI—No Jew leaving Libya to go to Israel, even for a visit, will be allowed to return to the country, the Libyan government announced last week. The government announcement emphasized that though Jews wishing to settle in Israel will be permitted to leave, none will be alowed to return. The ruling will seriously affect many Libyan Jews who have or been in the habit of visiting Israel for business or private reasons, The Jewish Chronicle of London reported.

The National Jewish Post

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Friday, June 27, 1952

Calendar

Shiva Asar be-Tamuz	July 10
Tisha b'Av	July 31
Rosh Hashana	Sept. 20-21
Yom Kippur	Sept. 29
Sukkot	Oct. 4-5
Sim'hat Torn	Oct. 11
Hanuka	Dec. 18-24

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No letters not bearing the name and address of the writer will be printed. Letters should be brief and to the point. We reserve the right to condense letters when space limitations require it. No unsolicited material will be returned unless accompanied by a self-addressed stamped envelope.

ISRAELI KIBUTZNICK WANTS TO KNOW WHAT SCARES COUNCIL FOR JUDAISM

•Editor National Jewish Post:

The contents of this letter may be a trifle dated by the time it reaches you, but by change a copy of your paper for April 11 fell into my hands, and after reading the remarks of Lessing J. Rosenwald, Rabbi Lazaron, and others at the annual convention of the American Council for Judaism, I feel that I can not let them pass without comment.

To qualify Zionism by comparing it to "Italian Fascism, German Nazism and Kremlin Communism" is to distort the aspirations of Zionism into the antithesis of what they really are. To call the teaching of Zionism "Perversion" is to reflect on the moral character of all those Anglo Saxons such as I, who willingly left comfortable homes in order to strengthen the infant Jewish State.

I don't have to point out to Rabbi Reichert that Zionism and the traditionalism of the Jewish Faith are so interwoven as to be indistinguishable. No doubt others have already done so. I see no shame in "pulpits and classrooms flying the flag of Israel," or in "temples and synagogues becoming outposts of Israeli nationalism." Classrooms and houses of worship are no longer merely just that, for they have become places for congregation and discussion.

Israel is on the lips and in the minds of every Jew in the Diaspora, and the Jews of the Western world are the only ones left who are at liberty to expreses their opinions openly. That they have identified themselves so wholeheartedly with Zionism is proof that, after free and liberal discussion, they have accepted the fact that they are bound to Israel with that invisible bond which has remained unbroken under the stresses and strains of two thousand years of history —the bond of identification.

Is this what the Council is afraid of? Are they so frightened of being stigmatized, of being labeled? Is it a crime to want to be 'separate'? What is so terrifying about wanting to be what we've always been—'A Nation among Nations'?

Where is this Totalitarianism in Israel that Rabbi Berger raved about? Is it in the seven daily newspapers each giving voice to a different political opinion? Is it in the kibutzim where no major decision may be taken without a majority vote of the kibutz members? Or is it in the democratically elected Knesset which seats every shade of political doctrine?

The hysterical outbursts of this group of narrow minded people are not only irrationl and unjust, but untrue. I can only hope that their type of thinking is not representative of the thinking of the rest of American Jewry, to whom we in Israel owe so great a debt.

BENZION MARKS
Kibutz Ein Gev, Emek Hayarden, Israel

U.S. ORTHODOX LEADERS HAVE LET ORTHODOX STANDARDS DETERIORATE

● Editor, National Jewish Post:

Please permit me to "enlighten" Rabbi Samuel Yalow of Syracuse, N. Y. relative to his letter captioned, "Orthodox Rabbis Not Unlike Reform, Some Even Have Introduced Organs."

Rabbi Yalow's statement says that amongst the fifteen Orthodox rabbis he met at a southern conference, there exists a "great deal" of confusion and unclearness as to what an Orthodox congregation should be. He also asks "how far can a synagogue go in its modification of the Shulhan Aruch and call itself traditional" and "how far can a rabbi go and still bear the name of Rav with truth and honesty?"

It is very surprising for a rabbi of thirty years' service to ask such simple questions. When a Jew who does not observe Shabat, Yom Tov, Kashrut, and conducts a trefa home with chazir and all the trimmings, calls himself a good Jew, that does not make it so. Also, when one does not observe Brit Mila, weds and bears children without a Jewish get if it's a second marriage, and what not, shouts to the very heavens, "I am as good a Jew as you are," this does not make him a good Jew.

By the same principle, just because a synagogue calls itself traditional, when in fact it violates and desecrates Jewish tradition, does not make it so. Neither is a rabbi who violates the Shulhan Aruch and desecrates Jewish traditions of thousands of years standing, a Rav. His personal claims to the title do not make it so.

If it is true, as Rabbi Yalow says, that there is a great deal of confusion and unclearness amongst these rabbis as to what Orthodoxy is, they have no right to be rabbis, because they are ignoramuses. However, it is my opinion, based on years of experience, that most ofthis type of rabbi is an intellectual faker and counterfeit. His sole aim is to feather his own nest. This is not confined to only southern or western rabbis. It also includes prominent New York rabbis, such as the newly elected President of the Z.O.A., who was labelled in The Morning Journal the other day as a half-Orthodox Rabbi because instead of being in his Shul Friday evening for Sabbath services, he was making a political speech at the McAlpin Hotel.

When and if a lawyer or a doctor violates the ethics and principles of his profession, the government disbars him from further practice. What is the procedure in the rabbinical field? Some years ago Dr. Revel of blessed memory was also on the verge of revoking the Smicha of a Rabbi.

When Dr. Revel, of blessed memory, who built the foundation of the Yeshiva Rabenu Yitzhak Elhanan on the principles of genuine traditional Judaism, and gave his life for it, he not only had good deeds to take along, but also these genuine true principles of traditional Judaism were carefully and beautifully wrapped and put in the same grave with him.

In their hurry and anxiety to give Dr. Revel the well-deserved and fitting farewell, those left behind failed to retain a copy of those essential traditional Jewish principles.

The Yeshiva expanded; it became a University, and now it has become also a Medical School. On the other hand, the Yeshiva Rabenu Yitzhak Elhanan deteriorated. It lost its influence and power over its student body, because it ceased to be the guiding spirit of its students and alumni. Each of its graduates became an authority unto himself, and the sacred principles of Rabenu Yitzhak Elhanan and genuine true traditional Judaism they sold down the river, and their own souls they sold for a mess of pottage.

The same thing happened with the Beth Midrash L'Tora of Chicago when Rabbi Soul Silber of blessed memory passe daway.

What could and should be done?

The Agudas Harabonim should convene an emergency conference of all the teachers in the Yeshivot, because they are affiliated, in order to put down a rule of prinicples which should guide the conduct religiously of those they give Smicha to.

When and if a Yeshiva rabbi modifies and violates the Shulhan Aruch, they should revoke his Smicha and be rid of him. Quality is much more desirable than quantity.

HARRY SIMON
Louisville, Ky.

DIGEST OF YIDDISH PRESS

THE N.Y. PERETZ NEVER SAW HAS STREET NAMED AFTER HIM

By RABBI SAMUEL SILVER

Y. L. Peretez, the greatest name in Yiddish literature, never managed to fufill his hope of coming to N. Y., but he has been immortalized in America's greatest city, as a result of the recent action of the City Council naming a square after him. The new Peretz Square is located in the heart of the East Side, near Second Avenue, source spot of the Yiddish press and theater.

SILVER

The entire Yiddish press is jubilant over the matter and everyone looked forward to the ceremonies at the square after Mayor Vincent Impelliteri signed the bill submitted to him by the Council.

Typical of press reaction was a Day editorial, which declared: "Praise be to the Yiddish Cultural Congress and the City of N. Y. . . . The new square will not only memorialize the great writer, who enriched the lives of millions of his readers and stirred them in their struggle for a better life . . . it is also a tribute to Polish Jewry, from whcih Peretz sprung and which endured so much Nazi bestality."

The Day urged the Jewish community to erect a monument to Peretz in Peretz Square.

Molly Picon Entertains And Writes Well

NOT A JEWISH soul in Seoul aside from the GI Yossels. Thus reports Molly Picon to The Day in one of a long series of articles on her experiences in Korea, where she headed the first troupe of Yiddish entertainers to go to that embattled land.

Molly looked high and low for a Jewish resident in Korea's capital, but could find no landsman. She found plenty of excitment, however, in her trips up and down the muddy and the stony terrain, singing and cavorting for the amusement of the men in uniform, chatting with the boys, busily taking down names and addresses in order to bring to relatives.

Molly proves to be a vivid writer, as she exuberantly registers the pathos and the grandeur of war. Thoroughly Jewish, she records the reactions of the Jewish lads she met and voices humble gratitude for the privilege of helping to lift their morale. The lively Picon series are worthy of translation into English.

'King and I' Star Doesn't Like One-Song Role

IT'S NEWS when a young actress lands a big role, but even bigger news when a successful actress gives up a part in a smash hit.

So when Chaim Ehrenrich, of The Forward heard that Dorothy Sarnoff, who plays the king's No. 1 wife in "The King and I," was leaving the cast, he hustled over to the theater to find out why.

In her dressing room, Miss Sarnoff told Ehrenreich the reason was that she was growing tired of the part which allows her to sing but one song.

A topflight singer, Miss Sarnoff (in private life, wife of a medic, Dr. Shephard Aaronson) wants to go on the road and do operatic selections. Her plans call for an overseas trip, which Ehrenreich was pleased to learn, will include Israel.

The reporter asked the inevitable question, "Do you speak Yiddish, Miss Sarnoff?" and was told that the Brooklyn-born beauty does not, but that she has some memorized Yiddish and Hebrew songs in her reportoire.

The most illuminating part of the interview is the remark by Ehrenreich that when Miss Sarnoff walked into the dimly lit room, the room began to glisten.

Rabbi S. Y. Genichovsky, one of the founders of the Mizrachi (religious Zionist) party, died last week in Bnai Brak, Israel, at 83.

Judge Rosenman Named

NEW YORK—Judge Samuel I. Rosenman has been appointed head of the committee responsible for the community relations aspects of the 300th anniversary of Jewish settlement in the United States, it was announced this week by Ralph E. Samuel, chairman of the American Jewish Tercentenary Committee. The anniversary falls in 1954.

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BOOKS

HAND OF WELCOME OFFERED TO MAN WHO SOUGHT AND FOUND HIMSELF

The Trouble With Cinderella By Artie Shaw, Farrar, Straus and Young, $3.75

By MEYER LEVIN

ARTIE SHAW is really Abe Arshawsky and this is what has been bothering him. He never exactly denied he was Arshawsky. But when he got into the jass-band world he sort of let his name change itself, and he sort of neglected to tell the boys he was Jewish, even when they were talking nasty Southern talk about Jew-boys. As he got famous, and became a symbol for swing, he still failed to mention the Jewish angle. And this was bothering him more and more.

LEVIN

Artie-Abie is, of course, noted in the world for the number and prominence of his ex-wives, including one of the most beautiful Hollywood actresses and one of the most beautiful American authoresses. But he kept divorcing them just as he kept divorcing the band business every time he hit a new peak of success. He kept wanting to go off in search of himself.

So the last time he did it, he went through psychoanalysis and he came out with this book. It is a troubled book, and it touches the root trouble of the Jew in America, the search for a secure identity. In a way, it is much like my own book, "In Search, for it recounts the scars of childhood encounter with sheenie-shouters; it recounts an absorption in a creative profession, and at the same time the underpull of another identification.

ARTIE SHAW, FOR THAT IS more his identity than the other, and it is a perfectly acceptable identity since Arshawsky, probably stemming from Warshawsky, no more characterizes him as a man from Jerusalem than does his Americanized name — Artie Shaw tells most touchingly of his relations with his father. There his guilt lies strongest upon him, for he does not even know where his father is buried, since he lost contact with him after childhood. Guilt and resentment too, for the father allowed himself to be pushed out of the little family by the over-aggressive mother, and drifted off, across the country. Shaw unflinchingly recounts how he had a fit of hysterical laughter on being told of his father's death. I suppose his analyst helped him through that one.

But what occured to me, as I read, was that this, like so many histories of Jewish family life in America, might be an example of the tragic inadaptability to American life of the family-pattern set in Europe. In Yiddish literature we are repeatedly given the picture of a matriarchal emphasis. The husband is sought as an ornament, particularly if he is a sensitive boy gifted for study. He pores over the Talmud, and his wife conducts a little business.

SHAW'S FATHER WAS NO Talmudist, but an ineffective little businessman, yet it seemed to me there was in the family setup a carryover from the European form, and I have seen this same setup of relationships in many other Jewish families, and I wonder whether it is not at the root of the difficulties of first-generation American children who somehow sense that the whole family structure is inverted, according to the American sense.

Shaw's book is studded with quotations from classic writers, to prove that he finally did sit down to read, but there is still about his erudition the quality of the must-reader, rather than of the natural reader. He is a driven man. But he is a deeply honest man, and not at all to be kidded. He has gone a long brave way to finding himself, and many Americans of all derivations will feel like putting out their hands to say "Shake, brother."

Rabbi Henry Cohen Dies

GALVESTON, Tex. — Rabbi Henry Cohen, world renowned spiritual leader and rabbi emeritus of Temple B'nai Israel here, died at 89. A native of London, England, he occupied pulpits in Kingston, Jamaica, and Woodville, Miss., before coming to Galveston in 1888. His grandson, Henry, was ordained this month by the Hebrew Union College—Jewish Institute of Religion.

" Quotation Marks "

I REGARD THE JEWISH community as a society whose primary function and central responsibility are to transmit Tora from generation to generation; to propagate the quest for truth as the highest good; to inculcate the capacity to discriminate between the sacred and the profane, between light and darkness, between the Sabbath and the workday; and to distinguish between good and evil; to maintain the sanctities of life and promote the concept of sanctified living; to lead privately and institutionally a life which such a system of standards and values comprehends.
—JUDGE SIMON RIFKIND

THE JEWISH COMMUNITIES of the world, in relation to Israel, are not merely the colonies of a central empire, but are partners with the Jewry of the State of Israel in keeping whole and unnationialism and universalism—RABBI MORRIS ADLER.

THE TIME HAS COME FOR a nobler type of lay leadership to come to the helm in our congregations. We must emancipate ourselves from bondage to men whose only qualification is their wealth, but whose character and way of life leave much to be desired.—MAXWELL ABBELL

WE AROUSED OPPOSITION of Arab countries not because we are a Jewish state but because we brought in a new way of life and became a danger to the ruling cliques of the Middle East—ABBA KHOUSHY.

THE NEXT AND GREATEST battle of Israel's history will be fought not by diplomats, nor on international blackboards, but by plows on the land.—MOSHE SHARETT.

THE REJECTION OF A CONcept of world Jewry as being one community is a rejection of historical reality. — SAMUEL D. GERSHOVITZ

New Education Director Named at Euclid Temple

CLEVELAND — Rabbi Philip Horowitz, educational director of the Forest Hills, N. Y., Jewish Center, has been appointed director of religious education at Euclid Avenue Temple. He succeeds Mrs. Sigmund Braverman, nationally known educator and author of children's books used widely in religious schools throughut the country. Mrs. Braverman told The Post she had resigned her post over differences on educational policy at the Temple, whose spiritual leader is Rabbi Barnett Brickner.

I THINK AS I PLEASE

ZOA FUTURE DEPENDS ON BREAKING 'SHACKLES OF ZIONIST HABIT'

By CARL ALPERT

THE VOICE of the people was heard, and in its traditionally democratic fashion the Zionist Organization of America has elected a new president and with him an entire new administration.

ALPERT

Readers of last week's Post received all the details of the election of Rabbi Irving Miller, and of the political activity which preceded and accompanied that event.

It is quite clear that the victorious slate represents a distinct break with the policies of recent years in the Z.O.A., and the opportunities for radical reformation of Zionist rogram are therefore all the greater. There is no need for automatic continuity. The break has taken place.

As I see it, there is need for revision of two conceptions of the Zionist movement in the United States. Both of these will seem heretical when viewed in the light of the type of Zionism which has heretofore been enunciated by the leadership of the Z.O.A., but if Rabbi Irving Miller and his following can free themselves of the shackles of Zionist habit, they can make an historic contribution to the movement, and through it, to Israel and to American Jewry.

FIRST IS THE FALLACY THAT THE Z.O.A. MUST BE A mass membership organization and that its power, prestige and influence depend only on numbers. An organization is made great by the power of its philosophy, by the historic impact of its ideology, in a word, by the Idea which motivates it. Watering down of the Idea for the sake of attracting more members weakens rather than strengthens the organization.

This does not mean that a premium to to be placed on small numbers. When conditions are right, when history dictates that the circumstances are at hand, the numbers will adhere to the Idea. In 1947 and 1948 masses of American Jews flocked to the Zionist Organization of America, not because the Z.O.A. was conducting a successful membership campaign or was using special techniques, but because they were responding to the call of the moment. An Idea had been preserved, and its hour had struck!

IF CONDITIONS SHOULD AGAIN WARRANT — IF THE hour should again strike—American Jews will respond to the needs of the time in similar fashion, but only if the Idea has been kept intact. The purity of Zionist ideology must not be compromised or bartered away for the ephemeral mirage of numerical strength.

The second deviation from classical Zionism, which may now be corrected if there is understanding and will, deals with the relationship of the movement to the individual.

Properly understood, Zionism is not something which is joined or supported for the benefit of others. If is deals with Jewmentally an auto-emancipatory movement. If it deals with Jewish education, it means the education of the member and his own children. If it emphasizes Hebrew culture, it means in the home of the indivdual member. And when it refers to aliya to Israel, it means the personal aliya of the American Jew, not charitable assistance to the Iraqi or North African Jews to enable them to live in Israel.

THE SIGNIFICANCE OF ZIONIST IDEOLOGY IN THE LIFE of the member himself must be stressed. All this talk about "conquering the communities," to use Herzl's phrase, is just so much nonsense, when the Z.O.A. has not even captured the souls of its own members. A conglomerate assortment of members, loosely bound together by virtue of a common membership card, does not constitute a movement nor does it wield power. Such a tenuous relationship is easily and quickly dissolved, unless there is personal identification and personal involvement with the ideal.

Thus to clarify the status of Zionism in America will require courage, for it means that the Z.O.A. must place the spirit above statistics, morality above masses.

If Rabbi Miller and his group do not face this situation head-on they will merely continue the apparatus of an organization, going through the motions of activity, surviving on memories of a glorious past, but of no more significance to Jewish life than any other social or fraternal organization on the American scene.

Currency Exchange Reaps Harvest

CURRENCY SMUGGLERS SEIZED IN ISRAEL

JERUSALEM—The Israel pound-exchange program initiated early this month, wherby old Anglo-Palestinian five, ten and fifty pound notes were withdrawn from circulation and their holders required to exchange them for new Israeli pound notes (NJP, June 20, 1952), has reaped the government a small harvest in black market Anglo-Palestinian currency.

Four foreigners were arrested last week when they landed in Haifa on the S. S. Kedmah, and charged with attempting to smuggle large quantities of the old notes into the country for exchange.

Customs officials and frontier guards have seized other considerable quantities of the old notes from would-be smugglers and speculators. A careful anti-smuggling watch was maintained until Monday, June 23, the last day the old notes could be exchanged, at all key border points, seaports and at Lydda airport, and naval vessels maintained a 24-hour anti-smuggling patrol all along the coast.

Several million pounds in the old notes were estimated to be in the Arab states, and the repatriation of Palestinian Arabs now in Jordan was suspended until the exchange of currency was completed.

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ISRAEL

When New Yorkers Take Sides in Tel Aviv Milkmen's Strike

By M. Z. FRANK

BY THE time this column sees print, the ZOA Convention will have been over. There is no way by which these lines can influence the position the ZOA will take on the question of the milkmen's strike in Tel Aviv. If Ezra Shapiro or Abraham Redelheim is elected, it means that the he-men Zionists of the United States in convention assembled, are not on the side of the Tel Aviv milkmen. If Irving Miller is elected, it means that that self-same august body is taking sides with the milkmen against the public.

FRANK

According to an editorial in Haaretz, the milkmen are wrong and the Government is right in trying to protect the public, and Mayor Rokach is wrong in siding with the milkmen.

Rokach, the editorial claims, sided with the public on the same issue several years ago and lost, but now he is merely trying to embarrass the Government. And, of course, if Rokach is with the milkmen, Jacques Torczyner is with the milkmen.

There are issues in which the Government fails to protect the public because some groups, like the bus co-operatives, have too much influence with the Government. In those cases, it becomes the duty of the Labor Zionists in America to side with the privileged groups against the Israel public.

In the case of the milkmen, it is the duty of the ZOA to side with the privileged group against the Israel public.

This is the idiotic condition in which the Zionist movement finds itself today: American citizens are called upon to take sides on the question of a milkmen's strike six and seven thousand miles away. That is the meaning of the policy of so-called identification by Zionists in America with definite political parties in Israel.

The merits of the milkmen's strike don't matter. I don't know much about them in Haifa which is much nearer than New York, and Irving Miller in Long Island or Jacques Torczyner in Manhattan know much less.

THE WHOLE ZIONIST MOVEMENT NEEDS overhauling. Its institutions are obsolete. They developed when there was no State in Israel and when the centre of Jewish life lay in the Russian Empire. Today there is a State and Jewish life is centered in Israel and in America. The existence of a Jewish Agency Executive modeled on a Government no longer makes sense. The identification of any large mass organization in America with a political party in Israel no longer makes sense.

The Jewish Agency might have adopted itself to the new conditions if it were headed by people who had more wisdom and less cleverness. It now looks hopeless and Ben-Gurion will probably succeed in gradually liquidating the Agency.

For the Z.O.A. there is still hope. It is a mass movement. The outgoing President, Ben Browdy, appoached his job with basic decency and common sense and was a hard worker. But he did not have the qualifications for making any contribution to the solution of the basic problem facing the movement: What next?

It is foolhardy for the ZOA to try to run Israel from New York—as the "identification" boys are scheming. It is pathetic for the ZOA to try to run a close second—and not succeed—to ORT.

Israel's administration is anything but perfect. It has much to learn from American methods. But not the ZOA way.

I see some Americans in Israel gradually introducing improvement in management and administration. Some do it as foreign experts. Others as settlers. Yet others as investors. Every one of the men I know has his headaches. He runs up against stubborness, vested interests, partisan spirit. Some become discouraged and leave. Those who stick it out and use tact, in the end get somewhere.

But you cannot improve things in Israel from America by playing politics and adopting resolutions. Or by getting mixed up in the Milkmen's strike in Tel Aviv.

Israeli Impressario Here Arranges U.S.-Israel 'Talent Exchange' Program

NEW YORK—Bob Hope, Orson Welles, Lena Horne, Larry Adler, Yvonne De Carlo, Hazel Scott and Pearl Primus are some of the American names involved in the "talent exchange" program arranged here between Israel and the U.S.

Yaakov Amidor, head of the Yuval Israeli Concert Corporation, recently arrived in the U. S. to arrange the program, whereby Israeli artists will tour the U. S. and build up dollar reserves against "imports" of U. S. talent to Israel.

Amidor, who came here at this time primarily to book a U. S. tour this fall for the Israeli Folk Dance Group and additional U. S. talent for Israel tours, told Variety, entertainment trade journal, that 20-30 percent of the Dance Group tour profits will remain in the U. S.

As an indication of the earning possibilities of the tour, he said that one concert corporation was willing to underwrite it at $100,000. He wants to make his own arrangements, however.

The Folk Dancers will comprise Israeli talent chosen in a nationwide contest among the young people of the kibbutzim. They will provide their own accompaniment on Israeli instruments.

Amidor this season already has brought to Israel Orson Welles, who started a series of Shakespearean readings May 10 in Tel Aviv. Lena Horne, her husband, Lennie Hayton, and a four-piece band opened in Tel Aviv May 1. Bob Hope is scheduled for an August 24 opening there.

REFORM RABBIS HEAR PLAN TO ROOT MOVEMENT IN ISRAEL

BUFFALO, N. Y.—A program for the development of Liberal Judaism in Israel was outlined here to the American Reform rabbinate at the annual convention of the Central Conference of American Rabbis (CCAR).

Warning his colleagues against clamoring for equal rights in Israel "for a non-existent Liberal Judaism," Rabbi Joshua Trachtenberg, who spent five months in the Jewish state as representative of the American Committee for Liberal Judaism in Israel, recommended a five-point program for the establishment of Reform there.

URGES REFORM HALUZIUT

He proposed the establishment of a pilot congregation of an experimental nature; youth work programs in the cities guided and subsidized by the Reform movement; establishment of Liberal-sponsored schools as part of the offiicial school system; an educational and social work program in the ma'abarot (transient immigrant camps); and the establishment of settlements of "our own young people" to serve as nuclei of pioneers in Israel under Liberal leadership.

The former Easton, Pa., spiritual leader also cautioned against making public statements about projects in Israel before they had been carried out.

DOESN'T NEED REFORM

Declaring that what Israel needs and is unconsciously yearning for is religion, he insisted that Israel does not want and does not need American Reform Judaism. There is more T'nach (Bible) taught in Israel than some of us know, he said.

But, he asserted, the religion we are to bring to Israel must be "an authentic restatement of the eternal truths of our faith, in a vocabulary which can reach the hearts of the people, and in institutions of its own devising which can revolutionize the spiritual life."

INDIGENOUS JUDAISM

"We dare not export Reform to Israel," he warned. What was needed in Israel he said, was help in developing an indigenous form of modern Judaism.

Rabbi Trachtenberg painted a somber picture of developments in Israel. He told of the spreading public immorality, the fact that many sabrim (native Israelis) were leaving the kibutzim for the urban fleshpots and of the general breakdown of morale.

CRITICISM SCORED

The crticism of Israel drew sharp disagreement from a number of rabbis. In his conference sermon, Rabbi Jacob J. Weinstein, Chicago, a Zionist leader, interpolated to point out that Israel was going through difficult days and that her glorious achievements must be emphasized.

Rabbi Trachtenberg stated that religion in Israel means Orthodoxy, so the people have no interest in religion. He told of a survey by Israel's Institute of Public Opinion which indicated that 90 percent of the population held a negative attitude toward reliigon.

Orthodoxy, he asserted, has permanently alienated the deep democratic instincts of the people. But, he said he sensed the idea of a Liberal Judaism germinating in an avid soil.

MUSIC

ISRAELI RECORDS ARE TECHNICALLY INFERIOR

By JOSEPH GALE

MAKOLIT is the name of a comparitively new label on Yiddish records. Its productions are recorded in Israel and manufactured in this country by the Reena Record Corp.

We have been listening to five Makolit discs whose selections I shan't trouble you with which feature the Israel Chorus led by Zvi Caspi, tenore Avraham Zwinghaft and O. Stiel, baritone R'fael David, and soprano Sara Ya'ary.

GALE

Beyond these simple facts lies the old story of too little and too soon. If one judges on the basis of native music thus far recorded in Israel, at least that which we have heard, it would appear that Israeli music lore would better be manufactured in this country. And the premise is patently not so.

Part of the trouble is an unexplained lack of adequate recording materials in Israel and part of it, the absence of simple know-how. Until these needs are met, Israeli records have no business (pun not intended) trying to compete with the American product. There are musical treasures there, but no one has succeeded in bringing them out intact.

"GRUMPY Greggery," another Reena release, is a Purim fantasy, and the only excuse we can find for offering it to you at this late date is that poor little Grumpy got buried under stacks of other review records and never came to light until today. Maybe that's why he's grumpy, who knows?

Musical arrangement and accompaniment are by Lee Colker, direction is by Albert H. Arkus, and the story is written and told by the inimitable Heidy, whose unorthodox diction has attracted us in the past. This trip, with the last syllable accented in both cases, Heidy pronounces Purim as "Pu-reem" and Megillah as "M'gill-aah."

Oh well, comme-ci comme-ca, as my grandmother used to say. The record is a shade better than Reena's customarily high standards, and the story is imaginative and excellently narrated. Now could be the time to let Heidy tell your chilren all about Esther and Haman and why is a greger.

Donates To Hospital

NEW YORK—Francis Cardinal Spellman last week sent $5,000 to the Beth Israel Hospital here from the Alfred E. Smith Memorial Fund of which the Cardinal is president.

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Laymen's Institute Hears Rabbi Charge 'Appalling Illiteracy'

BALTIMORE—A view of the survival of Judaism in America as lying in the ability of American Jewry to intensify its creative tradition, was presented here last weekend.

Eighty Baltimore and Washington lay leaders participated in the discussion of "The Emerent Pattern of American Jewish Life" at the Weekend Jewish Laymen's Institute June 19-22 at Camp Wohelo near here. The Institute was sponsored by three Baltimore and Washington Conservative synagogues, under the auspices of the National Federation of Jewish Men's Clubs and the National Academy for Adult Jewish Studies.

GOLDMAN

GORDIS

AGUS

Pattern for Survival

Opening the Institute Thursday, Rabbi Israel Goldman, Baltimore, former president of the Rabbinical Assembly of America and until this year director of the National Academy, speaking on "The Meaning of Tora for the Modern Jew," declared that "the creation of a learned Jewish laity is still the biggest item of unfinished business on the calendar of the American Jewish community.

"The level of Jewish illiteracy among grown-up American Jews is appalling," he charged. "To many synagogue leaders, the synagogue is just another 'good cause,' like the local Jewish hospital, or just another secular agency like the B'nai B'rith or the Zionist district.

Too much stress, he asserted, has been put on philanthropy, which is all "output." "Output of money of physical energy. Output of emotional energy. And you cannot carry on for long with output only. How about replenishment? How about intake? The intake of inspiration . . . of self-knowledge, . . . of self-worth, . . . of the know how of our Jewish strivings, . . . of the wherefore of the whole riddle of Jewish existence?"

LEADERSHIP TESTS

More than just payment of dues and regular attendance at services, Rabbi Goldman continued, "every person affiliated with a synagogue should be asked to join a study course . . . I would call upon and insofar as possible require each of our synagogue members to join and attend the programs of Jewish study made available by the congregation.

"Perhaps the time will soon come," Rabbi Goldman hopefully suggested, "when synagogue officials will have to meet some kind of 'standard of Jewish literacy' or pass some type of 'Jewish literacy test' before being entrusted with synagogue leadership."

RAISON D'ETRE

Discussing "The Emergent Patterns of American Jewish life," Rabbi Jacob Agus, Baltimore, author and chairman of the Committee on the Revitalization of the Sabbath of the RAA, declared that "while in Israel, the will to live of the Jewish people attains the fulness of its expression, in America, loyalty to the Jewish tradition will necessarily become the supreme raison d'etre of the Jewish community."

He continued: "The pattern of the Jewish community, then, ought to be so designed as to serve the purpose of the creative tradition of Judaism."

Without referring to Dr. Mordecai Kaplan, Reconstructionist leader and chief proponent of the concept of the "organic community," Rabbi Agus explained that the future pattern of American Jewry "means not an organic community type of organization, which is based upon the unity of the people or peoplehood, but a tradition-centered community, reflecting the variety of ideologies within the stream of tradition.

"There is a stratum of unity within the Jewish tradition and a variety of interpretations," he maintained. "Variety is of the essence of growth and it must not be stifled. Hence, the community of the future cannot be more than a friendly association of movement."

Declaring that "only a small fraction of the energies of the community is now devoted to the furtherance of the living tradition of Judaism, outside the domains of the synagogue and the Hebrew school," Rabbi Agus suggested a three-point program to stimulate further American Jewish creativity.

He recommended the establishment of fellowships "for promising artists, writers and scholars, which would enable them to devote their talent to Judaism"; the establishment of chairs at American universities "for the teaching of the philosophy of modern Judaism"; and abandonment of the concept of American Jewry as simply a "minority . . . striving to maintain itself against the push and pull of . . . the general American community," in favor of that of American Jewry as a "creative minority, seeking to contribute (to the general community) the insights of another tradition to the building of the ideal society."

TWO TENDENCIES

Rabbi Robert Gordis, New York, author and former president of the RAA, who followed Rabbi Agus in the Friday night panel discussion, saw two "basic tendencies" in the future of American Jewry.

"On the one hand," he said, "American Jews are being increasingly integrated into all segments of American life . . . which must inevitably be accompanied by growth in certain quarters of total Jewish assimilation.

"On the other hand," he continued, "it is clear that the kind of unconscious, automatic Jewishness which has characterized so many American Jews, the Judaism by inertia which is so common today, will become less and less evident.

"Philanthropy and self-defense will no longer be able to serve as the foundations of Jewish consciousness in America," he said, basing this on a prediction of the "easing of anti-Semitic pressures and the progressive reduction of the calls of assistance for Jewry overseas."

"Jews, then, will wish to discover the resources which are to be found within the Jewish tradition for richer living as human beings and as members of their people . . . will want to know why they are Jews and how they are to express themselves Jewishly."

INTENSIFY EDUCATION

Rabbi Gordis concluded: "Obviously, the task facing all creative forces in American Jewish life is to strengthen the positive factors for Jewish survival by demonstrating the beauty and value of Judaism as a way of life and as a world view (through a more intensive and effective Jewish education, more intensive and adequate religious expression and the teaching and application of humanitarian ideals to personal life and the priblems of society.

"Through these means the impact of assimilation can be reduced and the vast majority of American Jews saved, not merely for their people and their tradition, but for their own highest personal development."

GERMANY TO INCREASE OFFER TO ISRAEL, BAR WORLD JEWRY

By Z'EV KRONISH
Chief, New York Bureau of the National Jewish Post

NEW YORK—As negotiations with West Germany over Jewish reparations were scheduled to be resumed this week, The Post learned from authoritative sources that Dr. Nahum Goldmann, chairman of the Conference on Jewish Material Claims Against Germany and chief architect of the German-Jewish talks, has been assured by German officials that the $715,000,000 offered last week will be increased by well over $100,000,000.

The Bonn Government, informed sources told The Post, will combine the claims put forth by Israel and world Jewish organizations and will offer Israeli representatives about $815,000,000—probably more—and will leave it to the Government of Israel to allocate part of this sum to world Jewish representatives for their share in the care of Hitler's victims.

Meanwhile, Dr. Goldmann told a press conference here that Germany's refusal to grant preferential treatment to the claims of Jewry as against commercial debts—the major obstacles to a continuation of the talks which were suspended in mid-April—has been completely abandoned.

Asked by a reporter what he thought influenced Germany's decision to meet Jewish demands, Dr. Goldmann said the resignations of Prof. Franz Boehm of Frankfort University as chairman of the German negotiating team and Dr. Otto Kuester, Stuttgart attorney who was deputy chairman of the team, played a major role. The German negotiaters, in their statements explaining the reasons for their resignation, accused Bonn officials of insincerity.

The Jewish Agency leader also credited world public opinion and pressure by Western Powers and the German press with influencing West Germany's offer to resume negotiations on a basis acceptable to Jewish leaders. The German press, Dr. Goldmann noted, on the whole supported the position of Prof. Boehm and Dr. Kuester.

SCA Official Repudiates Charge Against Rabbi Kramer

NEW YORK—The attack on Rabbi Simon G. Kramer, president of the Synagogue Council of America (SCA), by Rabbi Hirsch E. L. Freund, who last week "resigned" as executive secretary of the SCA (NJP, June 20, 1952), was termed "unjustified' by a top Council officer.

Samuel A. Rothstein, treasurer, described Rabbi Kramer, who this month was unanimously re-elected to the presidency, as "one of the nicest people to work with." He added that "in all my 30 years' experience in Jewish communal affairs, I have found few who are as loved and admired as Rabbi Kramer."

Referring to Rabbi Freund's declaration that he resigned because he found Rabbi Kramer "impossible" to work with, Rothstein stated that "the fact is that Rabbi Freund's services with the SCA were terminated by it in January of this year effective as of June 30."

Rabbi Kramer, commenting on Rabbi Freund's "resignation," which had caused considerable bitterness among representatives of SCA constituent bodies, said: "I personally, the officers, the executive committee and delegates extend sincerest good wishes to Rabbi Freund at his new position (as Jewish chaplain in the Veterans' Hospital in the Bronx, one of the largest of its kind in the U.S.).

U.S. Orthodoxy Blamed for Own Ills

DETROIT (WNS) — The "spineless inferiority complex" of Orthodox Jews has enabled Reform Jews to gain a "stranglehold over Jewish communal life" in the U. S., an Orthodox leader charged here last week. Rabbi Morris Sherer, addressing 200 delegates at the midwestern conferenc of the ultra-Orthodox Agudath Israel of America, also called for a "nationwide alertness program to expose the inroads made by Conservative Judaism upon unsuspecting Orthodox Jews attracted by Conservatism's alleged espousal of traditionalism."

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